Here is a further Diſcovery of the Formal Preachers *in* Reading *and ſome of their Works made Publick*: *Or, an* Anſwer *to part of a Book put forth by* William Lambel *and* John Bye, *called,* A Stop to the Falſe Characterer's Hue and Cry. *Wherein they endeavour to Cover the Author that ſent the Pacquets alſo ſeven* Queries *which they mention in their* Epiſtle *made Publick for them to anſwer.*

Written the 3*d.* Month, 1685, by a Lover of the *Truth*, but an Enemy to *Deceit* and *Hypocriſy*, let it appear where it will,

Leonard Key.

READER, theſe two Perſons that have appeared in Print, to vindicate the nameleſs Author that ſent the Pacquets, whereby many have been abuſed by ſuch Ungodly Practices; which occaſioned an *Hue and Cry* to be ſent forth after him, wherein he was deſcribed, and his words truely ſtated; ſee his Language, and compare it with theirs: they which endeavour to cover him, are very zealous for the Form, as by their dayly Practices doth appear; but they ſay, *They do not ſit with their Hats on when the Lords Servants are moved to Pray, but when ſuch as are his Enemies undertake to Pray.* Obſerve. This may be a Caution for all to try themſelves, and ſee how it ſtands; for one of them is looked upon very Eminent for moſt of the Travailing Friends, eſpecially ſuch as are like themſelves, that will contend for the *Form*; ſome of which have told us, *It was Set up to keep things Sweet and Clean*; do often Lodge at his Houſe, and *T. C.* their Old Acquaintance, with others, are almoſt forgotten, unleſs when they are concern'd to Pray who are better known to them by Name than from inward ſence; for when one comes that is not known by Name, they are at a loſs; one Inſtance I may give: there came an Antient Friend to viſit us in the Love of God the laſt Summer; and I have ſo much Charity, that at that time they did think ſo as well as I, and doubtleſs, did think he had been one that had run with the Stream, for their Carriage did ſpeak the ſame; we had a good Meeting, in which many were refreſhed, and when he Prayed, their Hats were all off, as was obſerved; and when the Meeting ended, *J. B.* asked a Friend what his Name was, and he told him, and

that he Lodged at *L. K*'s; then he had a ſence of his Spirit, and the reſt that heard his Name; for the next Meeting he had, they ſate with their Hats on. So theſe things are left to the wiſe in Heart to conſider of, and from what ground they have ariſen, with other pretended Motions that have been ſtamped with high Names. *Job* 17. 8, 9, 10. *Upright Men ſhall be aſtoniſhed at this, and the Innocent ſhall ſtir up himſelf againſt the Hypocrites; the Righteous alſo ſhall hold on his way, and he that hath clean hands ſhall be ſtronger and ſtronger; but as for you all, do you return, and come now, for I cannot find one wiſe Man amongſt you.*

You ſay in your Epiſtle, 'The *Queries* we acknowledge were ſent to 'us in *Manuſcript*; now, as for the Obſervations, we ſaw them not till 'they were Printed. (*Anſwer*. The Obſervations concerned the Author of the *Pacquets*) And you ſay, 'The plain Reaſon why we did not An-'ſwer thoſe Queries at that time, was the Injuſtice and unfair Dealing 'we had met with from *L. K.* to which *W. L.* gave an Anſwer in 'Writing, Sealed; which Anſwer ſoon after *L. K.* had received, he 'tore into pieces without ſo much as looking into it, to ſee, or take no-'tice what was written therein. *Obſerve*, The *Anſwer* you mention, concerned ſomething that had happened before, which you had ſecretly ſpread abroad in Writing, to the Wrong and Defamation of your Neighbours; which you were often called upon to make good, but never did do it. And if you had ſtated the Matter right, you ſhould have told the Reader what a long Diſcourſe *William Anſtal* and *L. K* had together before the Letter was tore, you need not have heaped ſo many black Names upon *L. K.* for that Act; for he doth ſay his end was good in that thing, and did think by what had paſſed from him and *W. A.* that the Difference as to that had been at an end.

But you go on and ſay, 'This was the Reaſon why we then forbore to 'Anſwer his written *Queries*, and (ſay you) we willingly ſubmit to 'the Judgment of Truth in every honeſt Friend, and we leave it to the 'Witneſs of God in every Upright Heart.

Anſwer. If you had kept to it in your ſelves, you would not have been found in this Work, to vindicate one that was aſhamed to put his Name to what he did (I mean, the *Pacquet Merchant*) And you ſay, 'If any 'ſhould queſtion why we had not anſwered the Pamphlet ſooner? we an-'ſwer, his Impatiency conſidered, we therein followed the wiſe Man's 'Counſel.

Obſerve. You might as well have ſaid, the Counſel of the *Second-day's Meeting*; which, I ſuppoſe, approved of your Book.

And you ſay, 'Writing and Printing againſt the People of the Lord Reader, obſerve who is named in the *Hue and Cry*, that was occaſioned by

by one that was ashamed of his Name, which is little better than a *Pick-Pocket*; and the Names given him therein, are due to his evil Undertakings.

In Page 6 you say, 'We have examined your railing Pamphlet, and 'what hath been sent by *Post* to you or others, of what Contents, or 'from whom, we neither know, nor think our selves concerned to en-'quire. (*Observe*) yet saith *W. L.* and *J. B.* The Person that sent 'you your Books again, is called in your Pamphlet, *Formal Apostate, En-'vious Person, Treacherous Person, Night-Wanderer*; and this sort of 'Language is to be found in your Pamphlet. Page 7. 'Tis the Title and 'common strain, *Libeller, Libeller*: but whoever it be that you mean, 'what do you so often call him *Libeller*?

Answer. I perceive the word troubles you, that the nameless Author should be so termed. And say you, 'Is it only because he set not his 'Name to the Pacquets (you say) he sent you; for you say, *We know no other Reason you can give but this*: (observe, Reader) but then you 'quarrel about your *Money*, your 14 *d.* and 18 *d.* for *Postage*, and are 'wrangling about a Name, as though they were the two main things that 'trouble you. *Answer.* We are troubled that any Person that would seem to be Religious, should be found in such unjust Practices, and that you should appear in Print to cover him in it, and to villifie your peaceable Neighbours: And this I have further to signifie, That I do not know of any *Pacquets* that have been sent by *Post*, to put our Friends to such unnecessary Charges as is before mentioned, since the *Hue and Cry* was put forth; so that the Publishing of it hath been of great Service, and our end as to that is answered; and our Desires are, That the *Libeller* that was the Cause of it, and you that have appeared to vindicate him, may come to have a sight of what you have been doing, and Repent.

But say *W. L.* and *J. B.* 'Through all your Coverings the Light 'discovers you.

Answer. May you not be beholden to the Nameless Author for this Advice you give us, see his Language in the *Hue and Cry*, pag. 7.

And in the *Postscript*, say you, 'Here is a short Description given of 'him, meaning (say you) the Person that sent the Books; a short De-'scription indeed, but a long Vilification and foul Reproach.

Answer. What is said in the *Postscript* is true, and hath hit the Matter which many are galled about, and what you have done will give them and your selves but little ease. The Reader is desired to see for himself, and then he may the better Judge; the Lord hath given understanding to many, that they may see for themselves, so none need say, as *William Lambel* did in the hearing of many, *That if the Friends at* London *did Err, he would*

So that it plainly appears, He pins his Faith upon other Folks ſleeves. In Page the 8. 'You ſay, Are you not found to be Libellers, who call the 'perſon you write againſt, *Formal Apoſtate*, five times over, without 'any proof thereof.

Anſwer, No, we put our Names to what we writ; and if Blindneſs had not happened, you would not have been found in this work.

(Again you ſay) 'Rage and Anger poſſeſſes your Breaſts, your Spirits 'frets, and are diſquieted within you.

Anſwer, You are as ſound in your Judgments in this Matter. As the two Elders of *Iſrael* was in days paſt, *Which bore falſe witneſs againſt the Innocent*.

'But ſay you, they was in *Babylon*. I ſhall leave the Reader to judg, where you are, and how you have Anſwered; the Queries may be ſeen by them that Read.

'And the great ſtir you make in *Page* 9.) That you had not the Obſer- 'vations, as well as the Queries, before they were made publick.

Anſwer, I ſay to you as I ſaid before, they concerned the Author of the Packets: Unleſs you will come forth, and tell the People you was the perſons that ſent them, and concealed your Names; and when you ſo do, I ſhall acknowledg I was miſtaken in wording the Matter. But however, you deſerve to be conſidered for what you have done, and to have the Applauſe of all that are like minded with you; for I do not know any that would have undertook what you have done: So that if the Author of the Packets do not conſider you alſo, he is much to blame.

'And in *Page* 11. You tell of the way of Truth.

Anſwer, Surely the Packet Merchant that you would cover, was out of it, and you alſo that endeavour to cover him.

'In *Page* 12. You tell of the Apoſtles, and what they practiſed and 'ſet up. And you ſay come *Leonard*, conſider ſeriouſly of theſe things.

Anſwer, I do not find that you have quoted one place of Scripture, that they did ſet up Womens meetings diſtinct from the men, to keep things ſweet and clean, as hath been often ſaid to us formerly. So theſe have been the perſons, that hath been in the *Loe heres*, and *Loe theres*; ſome times for one thing, and ſome times for another. Like to the Merchants of *Babylon* in days paſt, when one thing would not ſerve and go off, they had another ready. And ſuch never wanted Matter, or great ſwelling Words to ſtamp things with. But the day is come, bleſſed be the Lord, and the Eye is opened, that beholds the whoriſh Spirit, in all her Paints and Dreſſes.

'And

'And in *Page* 13. (you ſay) They that have erred from the Spirit, are in the Snare.

Anſwer, Very true, therefore it concerns all to keep to the meaſure in themſelves, and not do like *W. L.* as is before hinted.

'(And you ſay) Thou bidſt us Read, and ſee how it was with *Iſrael* 'of old, when they forſook the Lord. (But ſay you) thou doſt not 'direct us where to read and ſee it.

Anſwer, I ſay to you and all People, Let every mind be turned inward, and there wait till the Lord is pleaſed to appear; whoſe appearance is as the morning without Clouds, and he doth give to all ſuch as truly wait upon him, a ſenſe of their own condition: And this keeps out of the rambling, and running hither and thither.

'And in *Page* 16. (ſay you) We neither ſet up, nor contend for any 'Form, but what the Spirit and Power of God leads into, and juſtifies 'in; Reader, obſerve how high things are ſtamped here.

'In *Page* 17. you ſay, If any thing hath happened amiſs amongſt 'thoſe that profeſs the Name of the Lord, doth that prove either that 'the order of Truth (ſay you) eſtabliſhed amongſt us, is not holy, or 'hath not a tendency to keep things ſweet and clean?

Anſwer, If any knows ſuch a ſtate, it muſt be by keeping to the fear of the Lord in their own hearts, there is nothing elſe can do the work; as the Servant of the Lord teſtified in days paſt. And if there were an Hedg made every year, it would not do, although they ſhould call themſelves that made it, by the name of the *Yearly Meeting: That which is highly eſteemed of amongſt men, is an abomination in the ſight of God*, Luke 16. 15.

And you ſeem to Query, 'Whether the *Quakers* Form and holy Or-'ders, was ever ſet up under the penalty of being caſt into the Fiery 'Furnace.

The 11*th*. Query in the Hue and Cry, take for Anſwer: But leaſt that ſhould not ſatisfie you, look back and conſider, what a heat of ſpirit many was in as well as your ſelves, againſt *J. S.* and *J. W.* and how many run poſting up and down, after that little Paper was ſent (I think) out of *Holland*, in which Paper they were named: And when you met with them, had not you orders to bid them go Home? I think *G. F.* was too it. Now in this your work, did you not appear like unto *Ahab*'s Prophets in days paſt, which was near Four hundred in number, and ſpoke all as with one Mouth; but a lying ſpirit had entred them, by which the King was deceived. And was not he that was of another mind, accounted a bad ſpirit? Read and ſee how he was treated.

'And

'And in *Page* 18. you ſay, Thoſe called Formal Preachers, do not ſit 'with their Hats on, when the Lords Servants are moved to pray. '(But ſay you) It is when ſuch as are not the Servants of the Lord, but 'his Enemies, that takes upon them to Pray; *Obſerve, this may be a Caution for all.*

And I ſuppoſe, many of you are like minded with *W. L.* and liked well how *C. H.* was treated by him publickly, when he came to *Reading* to viſit us in the Love of God, was not what he met with from him, much like to what *Amos* the Prophet met with in days paſt from *Jeroboams* Prieſts? Was not *C. H.* bid go Home by *W. L.* and keep up his Teſtimony there: The Reader is deſired to ſee a paper lately come forth, called, *The Abominations in Jeruſalem deſcovered.* And that to the *Formal Preachers*, which was printed (as I ſuppoſe) without being approved of, at the ſecond days meeting, ſo may have the leſs eſteem by many, that makes a loud cry for Unity; and can as occaſion ſerves, ſpeak all as with one mouth.

'But ſay you, The Lords Servants are ſuch as are ruled by him, and 'found in his Work and Service.

Anſ. That is true: But can you that be found in the works of Unrighteouſneſs be ſuch, or competent judges? And what makes you name *W. R.* and other pernicious Books, as you call them? And in this your work, are indeavouring to cover the Libeller. I could wiſh all would ſee for themſelves, and not take things upon truſt, for ſuch are found judging before they hear; a practice condemned in days paſt, and no ways juſtifiable now. See the *Seventh Part of the Chriſtian Quaker:* For as all keeps in that which ſavours, they will come to ſee for themſelves, and need not fear being deceived.

'In *Page* 19. you ſay, Thy ſecret ſmitings doth not reach us. (but 'ſay you) If the weak ſtumble and fall, it will lie at your door, who 'have joyned to follow that Spirit of Oppoſition and Contention, and '(as you ſay) rendred the antient and honourable in the Truth, Apoſtates, Innovators, and Incliners to Popery.

Anſwer. If others hath been doing that which the formal Apoſtate hath, which renders them to be as hath been teſtified, they muſt bear their own burdens, and your ſtriving cannot give them eaſe. Therefore ceaſe your work, and be ſtill, and let them that be concerned anſwer for themſelves.

'And you ſay, Canſt thou expect, *Leonard*, any ſhould think that 'thou haſt any regard to the weak, who in your malicious Pamphlet in 'print, haſt laid ſo many ſtumbling Blocks in their way.

Anſwer,

Anſwer, What any that are envious like your ſelves, think of me, I matter it not: But my deſire is, that all may be found looking to the Lord, who is able to remove them, and in his own time will rend all Vailes, and anſwer the ſincerity where ever it appears, let People go under what Name, or Denomination they will, for his Love is Univerſal.

'*Page* 20. (you ſay) How comeſt thou to ſuppoſe they were ſent by 'a *Formal Preacher*, (I think you mean the Packets) ſeeing thou doſt 'not know who ſent them.

Anſwer, His Language ſpeaks him to be as I have ſaid. See the *Hue* and *Cry*, and compare it with your own. 'But ſaith *W. L.* and *J. B.* 'Were not the Packets you ſpeak of, your own Books that you have 'printed, and ſpread about the Country? *Anſwer*, We can ſay our end was good in what we have done, thongh we had not the Approbation of the ſecond days Meeting; and we have an anſwer of peace in our Boſoms, which is a ſufficient reward what ever we meet with, from others that are in Envie. See the offers that was made for peace at *York*.

'(But you ſay) It is moſt likely, it is your ſtates and conditions 'opened unto you, in what was written upon thoſe Books, or in thoſe 'packets you ſpeak of. *Anſwer*, That which opens every ones ſtate and condition, is a near thing, which all will do well, that waits to feel the ſame that opens, a manifeſtation thereof being given to every one to profit withal. '(But ſay you) We do not think it the fruit of a Chriſtian 'Spirit, for any to ſend great packets by Poſt, on purpoſe to put Honeſt 'men to Charge; neither is it likely the Packets you ſpeak of, were 'ſent on purpoſe to put any of you to Charge. *Anſwer*, If the Packet Merchant had paid the poſtage, we might a thought ſo, as well as you. 'But you ſay, it may be our ſtates and conditions was opened by them. If you had ſaid, our pockets had been opened, you had hit the matter indeed. They came apace, four hither in eight days time, beſides what went to other places. We gave you but a hint of the Charge: '(But you ſay) To us it ſeems far more probable, that whoever ſent the 'packets, had a better end and purpoſe in ſending them, then to put 'Honeſt men to Charge. Reader, conſider what a work here is made, to cover the nameleſs Author.

'In *Page* 21. (you ſeem to Query) Whether we have not preferred 'our 3 *s.* 8 *d.* before the Honour of God, and the proſperity of his bleſ-'ſed Truth.

Anſwer, In this you are greatly miſtaken; it is beſt known to the Lord, how near and dear his Truth is to us, that he hath revealed and made known in our Hearts, which is given for a leader to God's people. '(But 'ſay you) Your oppoſing the good order of Truth, your Writing, Print-

'ing,

'ing, Publiſhing to the World, your malicious Books and Pamphlets. Obſerve what a work here is about the Pamphlet, as you call it, which hath both our Names to it; And how often have you named it? I perceive it doth gall you, and many more. And what a work you make to cover the Formal Apoſtate? It may make ſome think, that ſees your work, that there is a great Affinity between you.

'In *Page* 22. (you ſay) The calling ſuch dark Spirits, is not giving 'bad names, but giving ſutable names to bad things. Surely if you 'had intended to charge others wich giving bad Names, you ſhould have 'forborn to give ſo many bad Names your ſelves; as your Pamphlet in 'almoſt every page is ſtuffed with.

Anſwer, The merit of the cauſe, called for what we did. For I do ſay, that act of the nameleſs Author was little better, than to pick our pockets. And ſeeing you have appeared ſo much on his behalf, I doubt not, but you may hear of his works from other Hands. Have you a mind to pay the Debts he hath contracted? If you have, I do believe it will amount to ſome pounds, beſides what is due to the Poſt-maſter. But ſeeing you are ſo troubled about our giving bad Names in our Sheet, it is deſired that the Reader will look into a Book, put forth in the name of the *Second Days Meeting*, and ſee there what they have done; it is called, *The Accuſer*. 'And in your Anſwer to the 12 Queries, you 'ſay it was the Elders of *Iſrael* (but in *Babylon*) mark that by the 'way, that in days paſt, gave unrighteous Judgment, and did condemn 'the Innocent. But what then (ſay you) thou askeſt, Hath it not 'been ſo in our days? You anſwer, No: In our days the Youngſters, 'and many looſe raw Lads, have taken upon them to give unrighteous 'Judgment againſt the Elders, and hath condemned the Innocent. Obſerve, Who is ſo looſe and raw, that makes any ſhew of Religion, as the nameleſs Author of the *Packets*; And where his Place and Reſidence was when he ſent them, I hope time will manifeſt: And where yours is that are many times in confuſion, that have undertook to daub up the Packet Merchant, and to velifie your Neighbours. (Again, *Page* 23. What a Clamour do you make about *J. S.*) will not thoſe that read your Book, ſee you to be Envious in what you have done, and ſaid againſt him that is gone to his Grave in peace, beſides what was ſaid by the nameleſs Author; your reward will be according to your works.

'(And you ſay) Hadſt thou and others of you kept to the firſt prin-'ciples, you might have been preſerved out of that Evil Spirit, which 'hath led you to do ſo much miſchief as you have done.

Anſwer, I do not know what they mean by this, unleſs it hath been our publiſhing the *Hue* and *Cry* againſt the Formal Apoſtate.

And

'And they ſay, We muſt feel the wait of Judgment, if ever we come 'to receive Mercies (this is their ſentence.) In *Page* 18. you ſay, 'After Truth had been declared, and many Convinced, and made a 'profeſſion of it, then ſome turned from it again, and run into a cor-'rupt Liberty, and therein brought forth ſuch things, as are indeed a 'ſhame to mention, and a grief to the truly Righteous to think on.

Anſwer, This is very true, therefore it concerns all to try themſelves. I deſire the Reader to conſider of the Libeller's Work, that occaſioned the *Hue* and *Cry*, and yours, that would cover him in it.

'In *Page* 24. (you ſay) Now *Leonard*, having anſwered thy Queries, 'we ſhall not need to ſay much of thy Obſervations, which *L. K.* in-'tended for the Packet Merchant: Yet we cannot (ſay you) but take 'notice how thou ſhuffleſt in thy Anſwer, about ſhutting Friends out of 'their Meeting-Houſe; which it ſeems was mentioned in three parti-'culars, in ſome of the Packets thou ſpeakeſt of. To the firſt of ſhut-'ting the Quarterly Mens meeting out of the Houſe at *Blubery*. Thy anſwer ſaith, If it were ſo, the Friends at *Blubery* beſt knows why it was ſo. But ſaith *W. L.* and *J. B.* thou need not have ſaid, if it were ſo, it was too notorious to be denied, or doubted.

Reader, Obſerve the confidence of theſe men, but I perceive they are willing to help their old Friend out of the Myre, though they ventur to myre themſelves by doing it. 'The next is *Arther Eſtmead*, (you 'ſay) nailing up their Meeting-Houſe Doors at *Calne*; my anſwer to 'the Libeller doth not pleaſe, for they tell me on his behalf, that was 'but a poor ſimple ſhift *Leonard*; (and ſay you) it is greatly to be que-'ſtioned, whether thou haſt not belied thy own knowledg.

Anſwer, I am very clear in what I have ſaid, and ſo do not matter what any can ſay to the contrary; I underſtand *Arther Eſtmead* did not nail up the Meeting Houſes Doors, therefore conſider what you have been all a doing, and repent of your Lyes.

'In *Page* 25 (ſay you) See now how you and the World have joyned, 'in one and the ſame Spirit, to do one and the ſame thing againſt 'Friends: *Thus*, ſay you, *by your Fruits, your Spirits are judged.*

Obſerve and conſider what your own Fruits are, and his that you have endeavoured ſo much to cover, by making uſe of what was ſent, as Obſervations upon his wicked Works.

'(But ſay you) If thou wouldſt have ſomething that more particu-'larly hits him, the other Inſtance does it: The ſhuting of the Wo-'mens Half-year Meeting, out of the Meeting-Houſe at *Reading*. 'Which (as you ſay) ſeveral of them had right in; which was his

'Act, meaning *B. C.* Obſerve Reader, if this be looked into, it will prove a very falſe Charge againſt *B. C.*

'And ſay you, on the behalf of the *Formal Apoſtate*, the Women 'Friends being ſhut out of the Meeting-Houſe, were fain to meet in a 'Malt-Houſe; and ſay you, thou ſcoffingly plays upon that. Becauſe I ſaid that was hardly well taken by thoſe that came from *London*, and other places; ſo ſtill I find, what I ſay doth not pleaſe you. Obſerve, If you ſpeak true, you muſt needs ſay the ſame. And you ſay it was Queried, I ſuppoſe you mean by the Packet Merchant. Is this your Liberty of Conſcience? (You ſay) I did ſcoffingly anſwer, in ſaying, Surely the Women in the Malt-Houſe in *Reading*, there met and aſſembled together, might a brought forth as good an Edict, as they did that met at *Barbadoes*. If you be of another mind, let me know it in your next. '(You tell the Reader) I am become unſavory Salt. The end 'of which (ſay you) thou may read, *Mat.* 5. 13. *Haſt no bridle to thy Tongue. . Anſwer*, If you have ſpoke true, it would be ſad with *L. K.* and he might be in as much trouble as the Libeller is: And you that have endeavoured to eſpouſe his unrighteous cauſe. You ſay in *Page* 14. 'Did not he prove an Enemy to *Iſrael*, who ſet up a Seperate Altar at '*Bethel*. Reply it's very true, let the *5th.* and *6th.* Query in the *Hue* and *Cry*, be an anſwer to that, and to what hath been ſet up in our days, *Jeremiah* 23. 18, 19, verſes, *For who hath ſtood in the Counſel of the Lord, and hath perceived and heard his Word; who hath mark'd his Word and heard it: Behold, a Whirlwind of the Lord is gone forth in fury, even a grievous Whirlwind, it ſhall fall grievouſly upon the head of the wicked.* Hoſea 9. 7. *The days of Viſitation are come,* Iſrael *ſhall know it, the Prophet is a fool, the Spiritual Man is mad, for the multitude of thine Iniquity and the great Hatred.*

Here follows the Queries.

Firſt Query, Did you not endeavour the ſetting up the Womes Meeting diſtinct from the Men, that Idol that ſo many have run a Whoring after, and to bring in the new faſhion Marriage amongſt us, which hath been almoſt as troubleſome in our days, as the ſetting up of the time called *Eaſter*, was in days paſt? And hath not as much Envy and Malice lodged in you as was in them, and did you ever prove the practice of it to be according to the Scriptures?

2. *Query*, Was it not endeavoured to be ſet up here with us, to gratifie the Preachers that was zealous for it, that took each other; and are not theſe thihgs that are uſhered in by ſome, that would fain get themſelves a Name, contrary to the Apoſtles Doctrine and Practice, who ſaid, *We look not at things that are ſeen, but at things that are not ſeen.*

3. *Query*,

3. *Query.* And do not many of you that are in Envy and Strife, do what you do in Oppoſition, when you ſtand or ſit with your Hats on in time of Prayer, and oftentimes ſtays behind, when moſt of the Friends parts? If it be not ſo, who is your example for thoſe practices, ſeeing one of you ſaid, in the hearing of many, if the Friends at *London* did Err, he would Err?

4. *Query.* And doth not your ſtaying behind often times, cauſe trouble to your peaceable Neighbours, which had rather be quiet then meddle with you, give to all that beholds you to know, that there is a ſtandard of Contention held up by you, which was not when the Principle was the Guide and Leader?

5. *Query.* And when you bring trouble upon your ſelves and them by your Confuſion, and are carried ſometimes to Priſon for it; is it not your uſual practice to lay your Sufferings, with your Name to it, before the ſecond days Meeting, which cannot help themſelves? therefore conſider the Rod that is over you all, and do not you uſe to tell others of your Valour and Faithfulneſs?

6. *Query.* And did not you do wickedly in ſpreading the Paper with many Lyes in it, againſt *Thomas Curtis*, and others, dated the 11*th.* of the 3*d.* Month, 84. and then came after it was ſpread, and ask'd him what he ſaid? And when it was debated, did not you ſay you did not know of the ſpreading of it, and was not you all asked about it that was concerned, and did not one of you read it in the hearing of many, in one of your Houſes, when the Womens half years Meeting was kept at *Reading*? And ſo may it not be ſaid of you, as it was ſaid by wiſe *Solomon, When there is no Wood the Fire goeth out, and where there is no Talebearers ſtrife ceaſeth.*

7. *Query.* And is not the Lord juſt in all theſe things, who will bring down *Babylon* in his own day and time, notwithſtanding ſhe hath ſaid in her heart I ſit as a Queen, and ſhall ſee no ſorrow; her ruine is near, and all her Images muſt fall, and the falſe gods that ſhe hath made, which cannot help themſelves, muſt be ground to powder, in the Lord's own time. Therefore it matters not who ſaith, I have ſet up this, or I have ſet up the other thing, which at the firſt ſeemed green; a day of withering is come, and coming upon it all, the mowen graſs is your Figure: So they are the happy People, that keeps in that which will endure for ever. It matters not what Name they go under, it is Sincerity the Lord looks at. Lamentations 3. 37. *Who is he that ſaith, and it cometh to paſs, when the Lord commandeth it not.*

L. K.

Much more might have been written, to ſhew the unrighteouſneſs of *J. B.* and *W. L.* in their Book, but it is no ways pleaſant to ſuch as are truly Religious, eſpecially at this time of day, to be writing or reading of Controverſies, occaſioned by ſuch as profeſs one Truth, and alſo conſidering that our Oppoſers are men that delight in Contention, and have not ſcrupled to appear to vindicate ſuch Wickedneſs, whereof but a hint is given in the *Hue* and *Cry*; and ſeeing they can take the liberty to cover ſuch Actions, what will not ſuch do by their deceitful Inſinuations, ſo are not worth Anſwering any further at preſent. But ſhall commit our cauſe to God (till we feel a further concern from him) knowing that both they and us muſt ſhortly appear at the Bar of Righteous Judgment, and give an account of our works, and receive a reward according to our doings.

THE END.